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LONDON MEDICAL SOCIETY OF PHYSICIANS

HEALTH.



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E R R A T A.

- Page** 3. l. 10. for *from drying*, read *supple*.
45. l. 6. for *in in*, r. *it in*.
56. l. 22. for *paradoxcial*, r. *paradoxical*.
78. l. 2. for *and so*, r. *and in so*.
90. Note, l. 1. for *Be is*, r. *Be it*.
91. Note, l. 11. for *on*, r. *of*.
97. l. 1 and 2. dele *more sprightliness*.

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INTRODUCTION.

THE following summary of institutes of health was originally drawn up, purely in the spirit of communicativeness to a few friends, whose attention to it was rather my wish for their own sake, in my firm belief of the efficacy of them, than my hope, so unsupported as they stand by any valid authority. At their slighting them I should have no right to be

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surprized. I did much worse myself. Not slighting them, I was weak enough to be so much wanting to my own good, as not to pay them, in practice, that regard I never but had for the tenor of most of them, in speculation. But so unexcusable a neglect was not of a nature to go unpunished. I forfeited by it, in all human probability, the inestimable advantages of a permanently established health. I have seen or rather felt my folly too late. Too far now advanced in years, when probably my stamina have suffered irretrievable damage by the most abandoned intemperance of all sorts, and when many other reasons besides concur to invalidate the benefits I might still reap from this tardy remodel of my system of life, by the following rules, I have only
to

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to say, that no inference can fairly be drawn against them, from any shortness of duration to me, of the inexpressible good I have already personally experienced from them.

But whether the reader treats with contempt or not, the preservative points of health he will find recommended, I rely on his own candor for his not imagining that any one could be so lost to all sense of humanity, as not to look on another's health as something too sacred to be knowingly trifled with by vain or impertinent pretensions. Consequently I have not laid down a single rule, of which I have not previously and to the best of my judgment examined the reasons for determining my opinion, bringing every thing as near

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as I possibly could to the test of Nature, that supreme standard of truth : to whom I dare appeal with not a groundless confidence in her confirming, by experience, the observations of which herself was the spring-head.

As to interested views, I can absolutely have none ; the medical art not being in the least my profession, though ever, as to its proposed end, held by me in the highest esteem. Thence it is, that in that course of cultivation due by every one to his own understanding, few of the eminent writers of that profession have escaped me ; in the perusal of whom, however, I was always equally on guard against precipitating decisions on such half-lights and such a superficial tincture as mere theory
destitute

destitute of practice must be expected to furnish; and against being over-awed or prejudiced by the authority of names however celebrated, however great. If then I mention such authoritative ones as those of Sydenham, Friend, Boerhaave, Vanswieten, Stahl, Hoffman, Haller, to say nothing of numberless others, it is so far from an ostentation of reading, or an air of pedantry in me, that I mention them solely to confess, perhaps, against myself, that I never met in them a satisfaction equal to my expectations, though very moderate ones, making, as I did, due allowance for their art being necessarily in the most material points, a conjectural one; and, indeed, it appears so much so that in the whole

ocean

ocean of it, there is scarce to be found a speck of *terra firma*. Some great, some admirable, some, if you will, divine truths are doubtless to be met with interspersedly in their writings as to the diagnostic and prognostic of diseases. Still all, I repeat it boldly all; appear to me lamentably deficient both in the investigation of the causes, and in the curative indications. Yet I do not reproach them with their want of advances in anatomy, on which they have so just a right to excuse a great deal of what they are short in those two points of cause and cure. I am sensible that all their best experimental efforts in dissections are mocked by Nature's impenetrability to their search, in the most intimate and most essential particles of the animal economy. But
even

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even from the discoveries that are made, how false, how contradicted by Nature are many of the inferences that obtain most in practice ! How much are the rules of analogy in comparative anatomy abused, or overlooked ! How little is the vital process of chemistry in the human laboratory known or studied !

Then as to that capitally interesting branch of physic, the prophylactic, one would imagine the medical authors had treated of it, as if they had rather be employed in trying to cure than to prevent diseases ; so perplexed, so frigid or so perfunctory are they on this subject, either when they incidentally mention it, or even when they professedly

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edly write upon it. Besides that, they contradict not only one another but themselves, in so many of the most essential points that they increase that medical scepticism of which themselves so justly complain, and bewilder instead of fixing the judgment. At least, I never could meet with in them or in any of them a satisfactory plan of preventive management. But that may be my fault or my misfortune. Yet to judge of the value of their tenets theoretic or practical, by the degree of exemption, in themselves, from diseases, or by the length of life of even the most celebrated practitioners of physic, one would imagine them as much strangers to the higher principles of Nature, as the most ignorant of
their

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their patients. Not to specify, surely, the least eminent in the art; Sydenham dying at sixty-five, Boerhaave at seventy-two, neither of which periods can be called that of an extreme old age, after having both of them experienced the most excruciating tortures from chronical disorders, leave me rather unconvinced of their having built their practice on the soundest principles. Not that I offer these instances, among many others that might be produced, as an infallible rule of conjecture. That would, indeed, be a fallacious conclusion: I only think that they do not form so favorable a presumption as might be wished. But if Boerhaave recommended a milk-diet in the gout, and prescribed no better for himself in his

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his own case, I own, speaking for myself, that his not having had tortures to indure, would have been what would have surprized me.

From such great examples then it is, that we have such reason to lament that too common infirmity of human nature, in men not paying the respect due for their own sake, to the preventive method, observable for the preservation of health: a negligence which would be astonishing to any one unacquainted with Man, and with his being, in most points where his happiness is the most concerned, the most capital enemy to himself, the greatest tyrant for preparing tortures against himself, and in the countries of the
greatest

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greatest politeness and refinement ever the surest suicide. Of this madness no stronger proofs exist, perhaps, than, generally speaking, the Physicians themselves, who in the preventive part, are, at least to all appearance, as wanting to themselves as to the rest of society. They would be probably longer lived than they commonly are, if, with that their salutary and even proverbial contempt of the drugs they are so free to prescribe to others and so reserved in taking themselves, they would not join their practical disregard of those counsels of temperance that stand in so many of their writings, for form-sake I presume.

Yet the prophylactic branch has not been always neglected. It was successfully

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fully cultivated by Herodicus and many others. Asclepiades, especially that famous Bithinian physician, who is said never to have been himself sick, though he lived to an advanced age when he came, by an accident, to a premature end, founded his practice on the two great preventive principles, diet, and exercise. And if effectual precaution was weighed by its intrinsic merit against presumption of cure, especially since what prevents often also cures, no physician ever perhaps deserved a higher name in physic than Asclepiades.

But such is the ingratitude, if not rather the weakness of men in general, that they are ever more powerfully affected

fectcd by what immediately strikes the senses, and often egregiously deceives them, than by the juster deductions of their own reason, which their passions suffer them so little to consult. Thence it is, that the prevention of many an evil, has not to them the merit of an apparent service, on the supposition, that the evil might not happen to them. But this, in respect to health, is of all suppositions, the vainest and the most pernicious, since death itself, is not ultimately more certain, than diseases or prematurity of death are the consequences of neglected prevention. A neglect, too often owing, among other causes, to the amazing credulity of mankind in the pretended power of human art to cure what it is

ever incomparably better to prevent; since nature is never left but in some degree, the worse for the invasion of her enemy, even though she alone, or well-assisted, may have driven him out of her dominions.

We have however, all reason to be assured, that the preventive practice, in the dietetic and gymnastic institutions, prevailed among the Romans before the loss of their liberty had made their lives hardly worth preserving, and delivered them up to that butchery of despotism, which was perhaps not unjustly their punishment, for having suffered themselves to be unmanned enough by luxury, to bend their necks to such an infamous yoke. That was
not

not too their only punishment. Luxury betrayed them also to the murderous havoc of empiricism, that so worthy and consequential minister in the train of Intemperance. What could more flatter and encourage it, than the prospect of a cure for those evils it is so surely to produce, than remedies that were to operate like a charm? But that is no wonder. The loss of liberty, implied the loss of sense, and indeed must have been preceded by it.

Empirics then, with their packets and mountebank-professions, were in high vogue when Galen arose, protested against them, and endeavoured to rescue men from being their bubbles and their victims, by his introduc-

tion or revival of a method of practice, which being principally that of Hippocrates, had at least the merit of not being so bad as their senseless and destructive quackery.

It were indeed perhaps to be wished, that Galen, who recommended temperance, both by his doctrine and personal practice, should have struck at the root of all diseases at once; by laying yet a greater and more direct stress on the deserted doctrine of the Asclepiadic sect. Yet is he not wholly unjustifiable. Most probably he furnished the best method of practice that the rotten-softness of his times would bear.

But

But however that may be, certain it is, that the spirit of the Asclepiadic school still subsisted under Augustus Cesar, before the consequences of his usurpation, while tyranny was as yet no more than in its infancy, had destroyed, or driven into corners, all that was great and valuable. Even that emperor, in himself, furnished no inconsiderable instance of the power of diet to preserve health and prolong life. Born with rather puny stamina, it was under the direction of the celebrated Antonius Musa, his chief physician, or comptroller of health, that he, who governed the world, or what passed then for the world, by living like the poor of it, obtained that health which so richly compensates the seeming want.

want of pleasure in the plainness of fare common to that condition. Perhaps too, it may not be quite unphilosophical to allow to such a diet, considering its known power of tranquilizing the passions, some share with good policy, in conquering that native cruelty of his temper, of which, in his earlier years, he had given such flagrant proofs. Certainly, however, it could not but greatly contribute to the enabling him to retain his faculties so clearly to the last moments of his life, that, in them, still master of himself, still the great actor; though of a very little part, since after all, it was, in fact, no better than that of a mitigated tyrant, he could with such a grace of composure,

composure, claim the plaudit of the assistants round his death-bed.

It is then in the preventive spirit and intention, and not without a view to the meliorating or retrieving bad or impaired constitutions, that the following summary of an economy of health is hazarded. An attempt, if weak, at least well-meant. Most, or all of the recommended points of observance may be found, for what I know or care, in the writings of medical professors. If those points are just, even the collecting such a number of dispersed rays of a useful light into a focal point, might claim an indulgent construction. But the real truth is, that whatever similarity, or even identity,

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tity, may be remarked in them, with what is advanced in other authors on this subject, such a circumstance was neither sought nor declined by me. Once more, it was from the great fountain-head of all truth, Nature alone, that my conclusions were drawn. The grace of novelty, and the merit of discovery, are equally indifferent to me ; truth and its utility are my sole objects of concern ; while the candid peruser will hardly think his time quite thrown away, should he find but one new idea that may profit him in so tenderly interesting a point as that of his health.

All I have now preliminarily to entreat of the reader, is, for him to give his

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his own judgment the fair play of a suspension of prejudice, till he shall have perused the whole ; and not suffer any disgust on meeting with what may, at first, shock some established opinion, some favorite point of life, or of taste with him, to precipitate a condemnation: and especially that he will all along remember that I am not ridiculously presuming to dictate to him, but only to recommend every thing to the examination of his own reason. He cannot also but see, that rather than give up barely the glimpse of a hope of his not rejecting my wish, at least, to be serviceable to him, I expose myself to the almost perfect certainty of incurring his displeasure, and even his contempt, for which the rectitude of my intentions must

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must be my consolation. Believing, as I firmly do, that he will find the greatest advantage, and even, in process of time, the greatest pleasure, in the consequences of not disregarding, in practice, the following rules, I should have held myself inexcusable, if I had not offered them, at the risque of whatever treatment he may chuse to give them. The good he will do himself, by rejecting or accepting them, is very justly my preferable wish.

INSTI-



INSTITUTES OF HEALTH.

Of the M O U T H :



Y reason for beginning with the mouth, will disclose itself in the sequel.

The mouth to be kept religiously clean. Scrape the tongue with a whalebone-scraper ; bring off the scum ; after which rinse the mouth with fair water. Pick the teeth
B with

with a common quill pick-tooth. I suppose them prepared (if necessary) by a thorough operation from the dentist. Use no powder nor opiate to them, nor, much less, any tincture. Rub them with a common brush, or a mallow-root formed into a brush by bruising the end : the softer the better. Plain sage leaves are excellent, but not steeped in wine, as recommended by Hoffman. This should be done twice a day, all but the tongue-scraping part, which is only for the morning. A good rule is to cleanse your mouth so completely, that the water you spirt out of your mouth after revolving it, shall not be less pure than when you took it in. This operation in the morning, and after dinner, will hardly take you up two minutes each time. The trouble of it will soon, under favor of habit, cease to be a trouble to you. Besides the pleasure of cleanliness ; besides the nicety of the palate, and the preservation of the teeth, it is
of

of considerable importance to health, from its service in the promotion of a freer issue of the salivary secretion.

For the EYES.

TWICE a day, or oftner, rub and squeeze over them a sponge full of the fairest water, so that the eyes may imbibe as much as possible of the gratefully refreshing moisture that nourishes and keep the surface from drying. This effect is even sensible. The warmth of water in summer, is the standard of temperature for this use of it, as well as for the mouth.

Of the HEAD.

TO be kept warm, especially during sleep. The pretending to inure it to cold, by sleeping bare-headed, or by immersion of it in, or affusion of cold water, is a false and dangerous experiment.

DAILY SYSTEM.

NOTHING better than early rising. Who would chuse to lie bedridden the very finest time of the day, when both mind and body are sensibly and clearly the most alert for all the functions of life? Which life, the time subtracted from superfluous sleep, not only lengthens in every sense, but throws into it more health, more pleasure, more convenience.

When once habit shall have made it familiar to you, get up betimes, and you will be the better, the more alive for it the whole day after.

The moment you wake in the morning take a common brown bisket, preferable to that called captain's bisket, recommended by Dr. Robinson; or of crust; or even crumb of bread, on failure of the teeth, about two ounces.
The

The act of mastication will contribute to waken you thoroughly. Do not, on any terms, go to sleep again (as he also recommends), but use yourself to come off conqueror in the battle with your bed. Spring up: then as soon as you please perform the operation of cleansing your mouth. That done, I would have you settle any domestic business you may have, preferably to the going out before breakfast, in an air commonly charged with the damps and fogs of the night, to the noxiousness of which the expanding and exhaling power of the rising sun gives rather an increased activity. This however will not be sensible on using any violent exercise, as riding or but hard walking, but to which, unless in particular cases, the transition from an absolute state of rest may not only be too violent, and abrupt, but leave you under a sort of weariness for the rest of the day.

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In an hour or two, as your appetite may require, you may have your breakfast. After which, the fun being now at a certain height, a gentle walk may not be amiss: but the grand walk or exercise to be reserved till an hour or more before dinner-time.

If you dine at three, and find your stomach importune you about eleven or so, gratify it. A little fruit with bread, a few dried figs, or but a crust of bread alone, with a glass of fair water, will even healthfully take off that edge.

At dinner, eat moderately, that is to say, so as to avoid any sense of oppression or heaviness from over-repletion, or of repining at insufficiency or inanition. Rise light, but rise satisfied; rather only ballasted than over-loaded. Your own experience and feelings will be your best directors. But on this you may depend, that

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even

even a small excess, which I would have you however avoid, in plain healthily nutritious food, is not so dangerous as somewhat less in quantity of those rich, high, savory dishes, which afford so much a stronger temptation to intemperance, especially to palates depraved out of their native simplicity. The point is to shun errors, either in quantity or quality.

Exercise, upon a full stomach, rather over-precipitating digestion, perhaps too disturbing it : the gentlest motion, or even sitting is best.

Between five and six in the evening, tea or theiform infusions, may pleasantly finish the digestion, and prepare the evening-walk. But should you have been betrayed into meddling with any improper food, coffee is preferable ; otherwise, undoubtedly not. Balm, sage, golden-rod, veronica, or the like, may be substituted to tea,
either

either morning or afternoon. A slice or two of bread and butter with the tea or coffee will spoil nothing, especially where there is no gross habit of body, in which case biscuit, rusk, or even dry bread is best.

About eight or nine, a crust of bread, with a glass or two of wine, of ale, a little strong beer, or genuine cyder, may suffice to allay any cravingness of your stomach; in short, the less, or at least, the lightest supper you can accustom yourself to, the better. After which, walking, or any gentle exercise, is far better to induce sleep, which then becomes a sweet refreshment, than that sense of fulness from eating, through which sleep itself is made a labor by its having an overloaded stomach to deal with.

Between ten and eleven, or, at most half an hour after eleven, is the proper
time.

time to repair to bed. Sitting up later heats. Nor can you sleep in too free an air, so that it does not blow directly on you, in check of your perspiration. While you are in health, the stewed effete air between close-drawn curtains, is insupportable; in sickness, if possible, worse, and even dangerous. If they are not close drawn, then there is to be feared a partial draught of air. Even in this cold climate, I should imagine an Egyptian hall no bad contrivance for a dormitory.

I have specified stated hours for meals: but certainly such hours are rather the institutions of convenience than of nature, to which, it might perhaps, be more agreeable to observe no other rule than simply to eat when hungry, and drink when dry. The choice of settled hours, is of great importance, because when once fixed, habit makes a second nature of them.

THINGS to be avoided in DIET.

FIRST, the two salts: the common salt, and the salt commonly called sugar. These are totally to be rejected with all preparations or compositions into which they enter: Even honey never to be taken, unless upon very good advice, medicinally.

Milk, in general, and with but few exceptions for particular cases and constitutions. Cheese, unless very sparingly. Butter, as little as possible: the constitutionally lean, may use it with the most safety, but no one in any morbid case. Animal fat: oil: mushrooms: cucumbers, unless stewed.

Vinegar, pickles, and in general all acids, unless vegetable acids, and those only in due proportion to the animal food,
the

the alcalescence of which they serve to correct and neutralize. The gastric juices are but too susceptible of the predominion of the acid, especially from too great an ingestion of any acid or acescent pabulum.

All spices, or the stronger aromatics, are absolutely, in a greater or lesser degree an acrid poison. They may be of some use in the very hot countries where they grow, from reasons of antiperistasis; but, in this climate, they are indubitably bad, in a dietetic view at least, as indeed every thing is that heats, and consequently puts life on the spur. It is the just temper of the blood, that gives health and length of days. If fire is our preserver, it is also as certainly our destroyer: it necessarily causes the wearing out of the movements of that machine it keeps a going. By augmenting that heat, you disorder the principle of motion, and accelerate your end,

as

as you may make an eight-day clock run down, short of its time, by hurrying the springs.

All soupes, jellies, and even broths not commendable (unless in reserved cases) for common diet. By their glibness in deglutition, in that liquid form, which makes them rather to be drank than eaten; they defraud the stomach of that salivary juice which a competent mastication carries down with it, and of which it is so fond. Besides that, the over-coction of the aliment in that fluid state, is ungrateful to the stomach; they relax it, and do not afford it that consistence for the concoction, which at once exercises and strengthens it. Neither do they yield so virtuous a chyle as the solid meats themselves, before the boiling shall have consumed, or over-extracted from them.

Be sure to avoid, especially the making a practice of eating or drinking any thing too hot.

All pies are bad, whether sweet, or made of animal-meats, and indeed, so are, in general, all confectionary, or pastry-ware. Currants are rather better than raisins, which contain too much of a saccharine matter in them.

Extremities of animals, such as calves-feet, and the like, contain too phlegmatic and viscous a sustenance. Pig is for that reason not eligible.

Oysters are not absolutely bad, but made worse by the salt in which they are steeped, by way of heightening their relish. They are best stewed in their shell.

As to the swallowing liquid fire, in drams of brandy, rum, or such spirituous
C liquors,

liquors, under the name of cordials, it is, in general, a most pernicious practice. Nothing is falser than their assisting digestion. All made wines are execrable to the stomach : they are, if possible, worse than punch, which is very bad, yes ! even in hot countries, where, if any where, there might be some color for indulging in it.

Mineral-waters, and especially chalybeates, are, generally speaking, detrimental in an advanced age.

Tobacco, bad, for a habit either of snuffing, smoaking, or chawing.

Sago, in no sense, bad, but for its appearance of a nutritious mucilage or jelly, inducing to the error of trusting to it for nourishment, though, what it contains of it is next to nothing.

Is it not also rather an error to imagine chocolate so fattening, when it evidently does not hinder the Spaniards, who drink, in general, such quantities, from being the leanest people in Europe; while the Portuguese, under the same climate, and with pretty near, in other respects, the same diet and manner of life, are no ways remarkable for the like habit of body?

PREFERABLE DIET.

OBERVE, in general, that the natural, or at least naturalized produce of a land, is ever better for the natives of it, than any thing exotic or forced. Even tea, coffee, or chocolate, might have perhaps more than equivalent substitutes. However, their innocence, when moderately used, may intercede for them.

For BREAKFAST.

There may be allowed tea, chocolate made up without sugar; coffee now and then, but much the best when prepared in the oriental manner, moderately toasted, ground into an impalpable powder, and so mixed with the water as to yield no sediment.

Other thëiform infusions, I have already mentioned, but all without sugar or milk. Bisket, rusk, or bread and butter with due limitation, I have mentioned before. I have no objection to bread and ripe fruit for breakfast, which guard against the danger of any excess in the acid of the fruit.

For DINNER.

Young fowl, pork, veal, lamb. Kid,
the best of young meat. Beef: rabbit:
hare:

hare : venison : goose : duck. Pigeons, in short any of the flesh-meats usually served at our tables : only observing that the roast or broiled, is generally speaking, preferable to the boiled, or fried, which last is ever bad. And it is always best to make a meal of one sort of meat.

Fresh fish, with as little butter as possible. Salmon broiled in slices like a stake, affords an excellent nourishment.

Fish, in general, is better broiled or baked, than boiled : the fried is the worst. Stock-fish is allowable.

Eggs sometimes, and sparingly.

Puddings, not made with milk, cream, or suet, and to be served before the meat.

To eat with the meat or fish, as may respectively be requisite, the following concomitants are recommended. Some of them may serve alone.

Mustard. Horseradish, excellent for pituitous constitutions, and good either with flesh, fish, or fowl. Parsly-roots, or parslly boiled and softned with poached eggs instead of butter. Apple-sauce. Quince baked or boiled. Garden and water-creffes, excellent. Indian nasturtium and nasturtian flowers. Alliararia. Cellery. Asparagus. French-beans. Beans, peas, though of these kind of pulse, I would have you be rather sparing. Red cabbage boiled. Artichoaks. Onions, raw or boiled. Garlic, shalot, Rocamboë, these now and then sparingly. Scorzonera. Parsnips. Skerrets. Potatoes. Turneps. Carrots, and all esculents of this nature.

But

But once more observe the great use of these vegetables is to lessen the necessity to you, of taking in too great a quantity of animal food, and in course of the animal salts that food contains, whose degeneracy into an acrid alcalescence they serve to correct, and prevent any bad impression therefrom on the blood ; the natural balminess of which they thus contribute to preserve. In that intention too, fruits may be eaten with moderation, but ever well ripe, and best if with a little bread, especially if out of meal-time, as about eleven in the morning. They may, but still with bread, even make part of the supper.

It is better to drink after, than during the meal. A glass of fair water after dinner, is sovereignly wholesome. It may then be followed by a glass or two of wine, cider, beer, ale, or the like.

But whatever you eat, do not forget the indispensable practice of a perfect mastication, in aid of the powers of digestion, by the greater derivation and admixture of the salival juice. It will even go near to rob very noxious food of its power to hurt. There is hardly that crudity of aliment that it cannot conquer. Imagine then to yourself, what good it must do, when employed only in the conveyance of laudable articles of nourishment. The first, and perhaps not the least important digestion, begins undoubtedly in the mouth. When an over-abundance of the saliva denotes obstructions, the deglutition of that saliva is not insignificant to their removal, especially when seconded by a proper diet.

A good general rule, as to the solidity of your aliment, is to regulate it by your exercise; with special advertence, not to let the good effects of it be frustrated by the gluttony of that appetite it will
have

have created. Exercise, when made a pandar to Intemperance, soon, in its own destruction, receives from her the reward of its good service.

As to your drinking ; water well chosen, is uncontestably the best common beverage. Yet, from the general aversion to this admirably salutary liquid, one would think there was an epidemical hydrophobia. Clarified whey is the next best. But these do not exclude, the use, if well regulated, at times, of other liquids. Tea, and other the like aqueous infusions moderately taken, are even of service to the studious or over-sedentary : and in some cases of obstruction, greatly so. I have known a disordered stomach presently recovered by the use of lemon or orange-peel, infused in the manner of tea. A glass or two of generous wine, pure or diluted ; a little ale, beer, or cider at meals, can scarcely hurt. But do not suffer any false reasoning to lull
you

you into a belief of impunity from any excess. Be ever upon guard against yourself. Remember that health, like religion or morals, suffers by the treacherous flattery of a relaxed casuistry.

OF EXERCISE.

OF all the kinds of exercise or muscular motion, walking, for its equal diffusion of motion through the whole animal system, is, generally speaking, the best, especially up and down hill. Even riding, every thing considered, is not perhaps better : no, not in those cases where the removal of inveterate obstructions is, I confess, more plausibly, supposed producible by the greater briskness of the concussion.

As to lolling in a carriage, unless one is too weak to bear any other motion, it
only

only serves to rob one of the benefit of a more effectual and even more pleasant exercise of one's limbs.

Exercise should, at least, once a day, proceed to the borders of fatigue, but never pass them.

In cold weather, there are four kinds of expedients to procure warmth : by exercise ; by the cold-bath : these two are incomparably the best ; by being warm clad, the next ; and by approach to a fire, which is much the least eligible, from the relaxing quality of fire, acting upon the human body, and breaking in some measure its texture, as it does that of certain fruits placed to roast before it. The sight of it is also very bad for the eyes, though the washing them with water, somewhat contributes to mitigate that effect.

Nothing

Nothing then, like the glow or warmth contracted by exercise, or the cold-bath, or by both.

To those of a more advanced age, it is of great importance to observe, that they should give as little way as they can possibly help it, to a remission of exercise. Not that they should by any means exceed a due measure of it : that would not be the least detrimental extreme. But this should or no pretence be construed into a total dispensation. Little by little, the demand for exercise may shrink, in extreme old age, to no more than a bare quit-rent : but that quit-rent must be paid, since life is held by it. Nature herself, fairly consulted, will dictate the just enough medium between the two excesses of motion and rest. Whoever will observe the accounts of the longest livers, will generally find,

find, that to the very last they used some exercise, such especially as walking some miles a day. This is mentioned as something surprizing in them, considering their great age : when, the truth is, that their living to such an age without some such exercise, would have been the wonder. Exercise keeps off obstructions, and obstructions are the cause of all diseases, and ultimately of death. Motion then is the tenure of life. The old, who humor or indulge an inclination too apt to grow upon them, on the least encouragement, into sloth and inactivity, do as unwisely, as the poor traveller who bewildered in trackless snow, and surprized by a chilling frost, instead of resisting the temptation to sleep, suffers it to steal upon him, through the fatal blandishment of which, he will, without ever waking again, be betrayed into the cold embrace of death.

Of A I R.

I Have already observed, that during sleep, you cannot breathe too free or unobstructed an air : to which, it is scarce necessary to add here what is so well known, that health greatly depends upon the affections of the air. That on the mountains is the best : and the next, that in places open to the persflations of the wind from the sea ; such as the isles of Wight, Thanet, and the like.

In rainy or damp weather, be it ever so hot, the inconvenience of even suffering an increased warmth, will be ballanced by the service to health, in subduing the moist heat into a dry one by fires, in the apartments especially where you sleep. Keeping the damp from your furniture and bed, or as much as you can from yourself, is
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even a sort of refreshment from the sickly faintness of the air at such a season.

Refreshing an apartment, in very hot sultry weather, by introducing water or moisture into it in any manner, is not without danger. The best and safest expedient for coolness, is to exclude the light as much as possible, without excluding the air; to the heat of which, as light gives a sensible activity, so that effect as sensibly ceases on its being shut out.

OF BATHING.

NATURE herself points out to you the virtue of bathing, by the sensible pleasure and refreshment you feel on coming out of the water, as well as by your actual solace in it. Among the usual observable points relating thereto, do not slight the two following ones.

First, Not to begin a habit of it till all grossness of humors shall have been sufficiently removed.

Secondly, To break yourself to it by the most pleasing and gentle degrees. That is to say, begin with a blood-warm bath, and continue, at times; till use make you bear it cooler, and more cool; so that, at length, the coldest rather invites than deters you. Nature, shocked at the violence of a crude abrupt resort to cold-baths, comes even to delight in them, upon due gradation. Observe, that early in the morning is the best time, or immediately before dinner.

Of DRESS.

NOTHING more needs be said of this, than that the lighter you can accustom yourself (by due degrees, for
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that must be strictly the condition) to bear your dress, without prejudice either from catching cold, or from the too disagreeable sensation of cold, it will be the better. The body cannot be made too hardy against the impressions of the weather. But, in this, your own feelings and observation will direct you better than any one else can pretend to do.

Of the PASSIONS.

SO well known as their influence is to be infinitely great on the animal economy, I need not here insist on the advantages of keeping the mind as tranquil, or rather as constantly chearful as humanly speaking may be possible.

But as the amorous instinct has especially a considerable connexion with the economy of health, I shall just observe that being, as it is, the spontaneous production of nature, it is rather requisite to check than

to encourage its luxuriancy, or, at most, to cultivate than to force it. An indulgence of it, in moderation, with due allowance for constitution and season of life, is perhaps better than a total abstinence.

For the good too of society, may the following remark not appear quite an unjust or chimerical one !

The act itself, when committed at the instigation of mere lust, leaves a kind of momentary blast both on body and mind. This blast, if at all sensible, is incomparably less so after an enjoyment from moral love, of which even the sensual pleasure will hardly have been less intense, or less exquisite ; since the impregnation of especially the most virtuous women often depends upon that degree of increased excitation, and more effectually predisposing warmth, which their imagination receives from the sentiments of their heart ; senti-

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ments so wretchedly missing in the mere mercenary, or the rank wanton. I should then think that the concurrence of the sentimental principle of enjoyment; and such an one there so truly is, that without it, the act itself is so imperfect, as hardly to deserve the name of enjoyment; must, even in point of health, to say nothing of the infinite superiority of taste, be something more than metaphysically preferable. There is also less fear of any pernicious excess from the rational delicacy and refinement of such a passion, in which constancy of desire, is constancy of power to gratify that desire, than from the brutal and self-destroying fury of no better than a rank bodily appetite: a boiling over of the constitution, of the health of which that appetite may be a very valuable sign, but must be an inexpressibly higher minister of pleasure to a voluptuary of taste, when instead of giving laws to the imagination, it receives them from it in union with
virtue,

virtue. With virtue, I say, which is not less an instinct of nature, than even that appetite itself; and so the arrantest sensualist that ever existed will find, whenever he searches his own heart to the bottom, with a resolution to come at the truth, in spite of his taste for libertinism; a taste he suffers to drive him with as much fury as if it was a passion of nature, though, in fact, nothing more than the suggestion of false, absurd, and fashionable opinion. While, on the contrary, virtue, by the special appointment of nature, is to pleasure of the same service that conduit-pipes, in a certain direction, are to water, confine it only to raise it the higher.

A P P E N D I X.

FOR me to add any enforcement of recommendation to the foregoing rules, would be impertinent and vain. Besides, their contradicting, in some points, many respectable authorities, they even want that of the reasons on which such contradiction is founded, and those it would require whole volumes to give.

Thus, for instance, having written not argumentatively, but purely in form of institute,

institute, I have omitted the *rationale* of my objections to the two great articles, among others, of salt and sugar. The reader will easily conceive, that I could not, consistently with the limitations of this plan, enter into such a discussion; and for my confining myself to such a plan, I must leave it to his candor, to consider whether there may not exist other reasons for not enlarging it, than a distrust of the possibility of giving valid ones in support of the opinions on which it is founded.

To what a length must not I have proceeded, if but to examine the justice and grounds of Dr. Barry's, and others, mentioning salt as a friend to the animal system, and an antiscorbutic too ! For which reasons are given, and even examples produced so specious, that, at the first view, they may, to those especially, whose bribed
palate

palate takes part with them, seem unanswerably conclusive.

As then saying all does not come within my proposed bounds, to say less than the whole of what I conceive may be said, might do injustice to the side I take to be that of truth and nature. Yet, I cannot refrain from just touching on the two said articles, in the following summary remarks.

First, as to common salt; the service of which it occasionally is to certain animals, and even its local merit to the human kind in hot and moist countries, are the very reasons, among others, for my objecting to it in common diet.

Boerhaave, after due examination, allows it to be of no sort of service to the animal economy, and therefore advises against the using any more than what may be

be just required for a relish. Here the confessing it to be of no service, does not indeed imply its being hurtful under a restriction especially of quantity. But while it is confessedly unserviceable, it is then left to stand intirely on its merit to the palate, which I dare aver, is rather matter of opinion, or even vice of habit, than authorized by nature. Is there not also reason to extend this opinion of Boerhaave's yet farther? Is it so unreasonable to think, that this harsh, untransmutable, unalimentary forcing fossil, is not of a nature to be only indifferent?

Haller imputes to the "*immoderate*" use of it the power of robbing the blood and lymph of their balmy quality, and of rendering the fibres rigescent and atrophic. Here the word *immoderate*, specifically confines the objection to the quantity. But if the reader will make a fair use of his own reason, it can hardly not tell him, that
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considering the habit of frequent recurrence to salt, in the grain, in meats preserved by it, and in sauce, of which the very name deriving from *salsa*, shows the foundation to be salt : it would not be amiss for him to bethink himself, whether it is worth his while to incur the danger of erring in the excess, for the sake of that favoriness his palate finds in it, and by which his palate is in fact corrupted.

But reasoning upon other principles of physic than what I have met with in books, and, perhaps, not for that, intirely the worse, I take salt to be bad in all ages, but especially in the decline of life ; tho' I should be far from advising any sudden leaving it off. Nay, I am very well satisfied, that with salt meat taken temperately, and corrected by vegetables, the diet not otherwise too complicated, and

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with due exercise, it is not at all impossible to attain a great age. I only say, that having reason to think, that the least salt only does the least harm, the letting it quite alone, seems the preferable part for such as make a greater point of their health than of their palate ; and even that will soon come to be no sufferer by such a denial to it. It is incredible how much all the senses, and especially those of tasting and smelling gain thereby. The palate relishes every thing with a nicer sensation, and the odors of flowers are the more fragrant for that simplicity of diet, of which the abstinence from salt is an essential part.

As to sugar, that saponaceous quality very justly ascribed to it by Boerhaave, in virtue of which it becomes a bond of union between aqueous and oily substances, is itself one of the many reasons I have for rejecting it. Combined, especially with fat

or oily aliments, it even promotes corpulence, or rather a lax bloated leucophlegmatic habit of body, too often mistaken for a healthy constitution of it. But this appearance of a fattening quality, does not hinder its being extremely prejudicial in all hectic cases, not to mention many others.

I have seen a formal defence of sugar, by Slare, against Willis and Ray, but a defence which only confirmed to me their condemnation of it. The example he adduces of Mr. Mallory, who led an “ active, “ sober, temperate life,” and who, after cutting a fresh set of teeth at past fourscore, lived to about a hundred years old, even though he was a great lover and eater of sugar, only proves what I am far from denying, that it is possible for sugar, in certain constitutions, and with certain circumstances, not to do a great or perceptible harm. Mr. Mallory died of an apoplexy,

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plexy, at which I do not wonder: Dr. Slare, while writing his defence of sugar, and who made, it seems, great use of it in his diet, complains of an “incipient
“gout;” at that too I do not wonder.

The juster opinion seems to be, that sugar less harsh, less esurine than sea-salt, but more subtil, more penetrative, more heating, fouls the stomach more, vitiates more intimately every secretion, and consequently depraves, or helps to deprave the whole animal economy. Yet is this childish bane, this confessedly an article of luxury, erected by habit, by example, and especially by its pleasingness to the taste, into a necessary of life, though under the justest accusation of diseasing and shortening it.

How common a practice is it to cram it down the throats of infants already perishing under the violence of an acid, to
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which that of the sugar must be so strong a reinforcement, if there needed any.

My objections however to both the foregoing articles, are founded on a number of reasons taken from nature herself, of which the deduction is at present impossible to me.

But by means of this enforced omission, I leave myself without the least pretention to any authority or power of persuasion, the whole of what I advance, resting on my own opinion, which is less than nothing. This omission reduces, in short, what I shall here add, rather to an apology than a recommendation.

And here, in this plan of apology, not only common politeness, but common justice, and even gratitude for a pleasure received, engage me to include a respectful mention of a pamphlet of Dr. Robin-

son, upon a subject which can only appear trifling to those who do not consider, that in so capital a concern as that of the human health, nothing can be trifling. It was there I, with much satisfaction, saw a rational confirmation of that practice known among the antient Romans, of a dry breakfast ; that great and good philosopher-emperor Marcus Antoninus, being particularly mentioned for his custom of eating a hard bisket the moment he was up, and before his levee was open to the croud of waiting courtiers. But the reason given for this practice, by the Doctor, from the more copious admixture of the saliva, with this kind of aliment, appears to me even superior to that which was assigned for it many years before his treatise appeared, its being the best absorbent of the night-remains of unconcocted phlegm in the stomach. The benefit also of it in a catarrhus defluxion, is very sensibly accounted for by another ingénious physician. As to my preference
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of the common brown bisket, to what is called captain's bisket, it is purely owing to my apprehending, perhaps falsely, the whiteness of the latter to be owing to milk, or to flour finer than requisite. Then as to the other point of not going to sleep again after getting it down, any necessity of a discussion of it is spared me by the objection being involved with the recommendation of early rising.

Having now premised my just confession of deserving no influence, I may safely add, that I desire none, and that my not having any, cannot give me the least concern on my own account. But I should be grossly wanting to common humanity, if I did not wish it on the foot of that belief, in which, if I am in an error, I am at least perfectly sincere, of the efficacy of the method above laid down, towards preventing all chronical diseases; unless life
itself

itself may be called one, which indeed it will not unlikely rather prolong. As for those, it will find already established ; if it does not cure, it will most probably alleviate them. It bids fair to arm the body against the sudden invasions of acute or inflammatory disorders, as well as to lessen its obnoxiousness to colds, or at least the dangers to it from a check of perspiration. There are also few, very few constitutions to which I can conceive it not connatural, or if not exactly adapted, at least with proper gradations or allowances, not easily adaptable.

To whom can temperance and simplicity of diet be hostile, or rather to whom can it not be friendly ? I know too by my own experience, as well as by the report of others, that there is not one single self-denial recommended in it ; which habit, with nature evidently on its side, may not familiarize and turn to a pleasure. And is not health

health itself, on the least reflexion, a great and a sensible one ?

Certainly, certainly, as to pleasure, the intemperate are quite upon a wrong scent. Few, I presume, ever understood pleasure better than Epicure, and he placed in intemperance. The interests of the senses are but ill consulted in a high rich diet, which dulls them all, and the intellects especially. Thence the palate furred and depraved out of its natural taste ; the appetite kept down from ever rising again, by the cloying frequency of preventive ingestions ; the clouded eye ; the paralytic nerves, and the functions of the body robbed of the sprightliness of health ; all its powers for pleasure hebetated or impaired ; and, to crown all, an accumulation of gross acrid humours, of a morbidic pabulum, which at length breaks out in declared diseases, that either bring on sudden death, or afford cause for wishing to be delivered

delivered from those remains of life, which the tortures of a chronical distemper render more insupportable than death itself. Even the idea of them makes numbers look on the melancholic stroke of an apoplexy as something very desirable, not considering, that if it cuts off pain, it also cuts off a number of those years which were their undoubted birth-right, and which their selling for the gratification of false tastes of luxury forms, at best, but a bubble's bargain.

Yet, and humanity itself shudders at the thought of it, the system of life pregnant with all these horrors, these tortures, lingering diseases, acute distempers, or sudden death, is actually the present system. Can it then be denied, that the men of pleasure are on the justest presumption, the men of pain? How few consider what however is so demonstrably just, that the greatest and truest pleasures come from the instinctive
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wants of nature, and not from the artificial ones of luxury, forced up into the importance of human wants by habit, by vanity, or by the folly of opinion influenced by bad example?

How few are there of the rich, or of those enabled by their fortune to purchase and nurse their perdition, that escape the contagion of the general system? How few can dishabituate their taste from the manifold poisons of the present table; after which, some doses of ipecacuanha, not in the Roman gluttonous intention, but in a salutary one, would be so much better a dessert, than the present despicable decorations of it, in a taste not manly enough for school-boys, and, at best, only fit to please boarding-school-misses? How few have the spirit or sense to look down with a meritorious contempt on those miserable scenes of ghastly merriment; where amidst noise and nonsense enough, to make even the

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the best wine drink worse than dead small beer, such numbers, of the classics of high life too, think it amazingly great, clever, and enviable, over a tartarous and the very worst wine of France, to enjoy the murder of time, taste, and themselves !

Heavenly society ! or to be serious, need a man be very vain of thinking of it with the contempt it so richly deserves ?

How few, in short, have manly enough strength of mind to give their own reason fair play for their own life, and suffer it to state the account honestly between temperance and luxury ! when they would assuredly find, that the momentary gratification of a lickerish palate, is infinitely outweighed by the permanent voluptuousness inseparable from every function of life in a firm state of health ; of the loss of which if the intemperate are not always instantly sensible, which is the general snare, they
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are not the less sure, sooner or later, of reaping as they shall have sown. Not an excess, not an impropriety remains unaccounted for, or of which they will not proportionably undergo the consequences before that death they will have in some degree prematurated. Forbearance is not a release.

But what detains such multitudes in their mire is chiefly this; they are so inflaved to their present feelings, that it is by the disgustful ones which they apprehend, and most probably may experience, on too sudden a change from luxurious or high-living to a plain diet, that they judge and are determined; and not by a just presumption of those far more satisfactory and more durable ones, which will assuredly be part of the reward of their manliness and resolution, when habit no longer an enemy to nature, will have even got their taste on the side of the most simple and uncompound fare.

Mark whether the peasant accustomed to his plain daily aliments favors them less, or would leave a morsel of them placed before him, for a rago, a bisque, a fricandeau, or the like, which he rather looks on as drugs of “hatefullest disrelish.”——
“Oh that is because he is a peasant :” will be said. That is granted ; but if it is added, that it is because he wants taste, I should rather, with much submission, imagine that, it is because he has a taste : while it is they must have lost theirs who despise his, which is undoubtedly that of nature, from the healthiness that goes with it. Consider but the advantages resulting to the peasant, principally from the simplicity of his fare. Is that ignoble freshness of his complexion, that muscular vigor, that air of health breathing in his every motion, quite so despicable as not to be worth the sacrifices of the joys of the palate from a rago, a bisque, a fricandeau or the like ; the bad digestions from which
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have so great a share in producing that right quality-paleness, that bloodless, green-sick-look, one would think the birth-mark of the people of fashion, and which is in fact, chiefly the very natural consequence of their wretched manner of living, or rather of not living? Judge then which is the most desirable taste, or rather which of the two deserves to be called taste; that true taste of nature which gives to things wholesome the power of pleasing the palate, or the acquired one of luxury, that cruelly robs those things of that power, only to give it to the most pernicious ones.

And from whence has this so general a corruption into a taste for high meats proceeded but from a spirit of imitation, for which the solidity of the national genius is but the greater reproach? To say but the truth, our noble fashion-leaders have not enough disdained to copy servilely, and unconsequentially a neighbouring nation, we

have so much greater a right to despise ; and to copy it in nothing so much as in its most ridiculous absurdities. A nation of which the people are so ungrateful to nature for those manifold gifts of genius, wit and sprightliness of which she has been so lavish to them ; and of which they make no better use than to desert or disfigure her to such a degree, that they have demonstrably been in a number of points especially of social life, in their too successful ridicule of the greatest ones of it, the fountain of false taste to the rest of Europe, as well as of spiritual and temporal slavery to themselves. And here this last melancholic light in which they are so justly to be viewed, suggests a sentiment of compassion ; a sentiment for the digressive introduction, of which I easily bespeak my pardon from a British reader, in favor of the humanity of it. Yes ! as much our enemy as that nation is, I would wish the people of it a happy recovery from their inhuman

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man madness, of seeking to give chains to other nations while they are shamefully dragging their own after them ; to say nothing of the impudence of a gang of slaves presuming to look free-born men in the face, or to think of taking away that liberty from them, it would be so much more for their own interest to recover first for themselves. But, in the name of common sense, ought we to take them for our guides? Ought such a people to be our models of taste in any opinion or in any fashion? Or do we deserve, when we stoop so low, to be any thing better than what in such cases we always are, vile copies of poultry originals !

But to return to my subject. Still it may be said, “ Oh, but Nature delights in “ variety.” It is true she does so ; infinitely so, but never at the expence of simplicity, which is equally her passion, and which she knows so well how to reconcile to it. In diet Nature has no in-

vincible objection to variety ; her protest is chiefly against that which is created by the depravation of simplicity. This is so exactly true, that till our taste is become corrupted by example or vitiated by habit, our stomach has naturally a repugnance for high-seasoned compounds or made-dishes. The virtue, however, or power of simplicity alone is so great, that even to some of those kinds of aliment, of which I have recommended the exclusion, such as milk, for example, it will give an innocence, that I have reason to think they want when parts of a more mixed diet. Thence it is that instances of great longevity in persons of whose daily fare, milky substances have constituted the basis, especially combined with hardy exercise, a good air and a healthy constitution, do not invalidate my reasons for ranking them among the articles totally, or in a great measure, to be excluded from this more general system.

But we are from the earliness of the time of life in which our taste is corrupted, apt to mistake an overhumored habit in our palate of hankering after a savory variety, for the natural craving of the stomach, a mistake than which, however, nothing is more common nor more prejudicial, in the choice of diet.

Independently then of considerations of health; it might reasonably be recommended to the true voluptuaries to weigh well the following axiom, which I am persuaded that, generally speaking, their own experience will not fail of confirming to them, that *the sublime of taste is to be found in the plainest diet.*

An axiom this, susceptible of much further extention, since nothing in the world is, perhaps, more demonstrable nor certainly less attended to, than that in every thing the truth of taste and the simplicity
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of nature are inseparable, and even imply one another ; in spite of all the present prevailing false refinements of art, that never allows itself the liberty of taking the lead instead of obsequiously following her, but it falls into some impertinence, into some absurdity, or some pernicious error. But this return to Nature is too desirable a revolution in the ideas of the public, for any one to hope it that knows any thing of mankind, or is not an utopian visionary.

As to the fair sex, I dare maintain that they especially will find their account in the system of life above recommended with due allowance of any proper attemperations, in respect to their tender delicacy of constitution. To the married ones it will assuredly not only increase their prolific virtue but make it not their fault if they have not a healthy progeny. It especially restores or preserves sweetness of breath. As paradoxical too as it may sound, a very
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rational account may be given why, in different constitutions, the very same regimen, should operate different effects. Thus, in some, where requisite, it will produce the grace of plumpness and firmness of flesh, while, in others, it will preserve the shape from running into any ungraceful superfluity of corpulence, or if already contracted, it will gradually reduce it, with so far from any injury to their constitution, that it will be of the highest benefit to it. The great virtue of this method being to keep or bring the animal system to its natural standard of health or perfection, to supply deficiencies or correct exuberancies.

After all, the grand cosmetic is undoubtedly, health. No cochineal, no vermilion, no ceruse, no grease, no smear of washes can supply the place of the inimitable colors of Nature, or can counterfeit her vivid glow. The impossibility of succeeding in the imposture, makes the attempt at it
forever

forever ridiculous. Nothing can give a good complexion but good blood; nor nothing good blood, but a good plain diet; sufficient exercise; and the passions in due order. This, I readily confess, is no secret, no nostrum, and yet, perhaps, is, in this intention, fairly worth all that ever were or will be given for such. On the other hand, what is called high living breeds bad secretions, and bad secretions that cadaverous paleness and discoloring which, looking like nature's revenge for the murder of her taste, reminds one of nothing so much as of hospitals, diseases and death.

But while I recommend the foregoing institutes, I am not so unaware of their thorough unpopularity, of their disagreeably thwarting so many inveterate habits, and of the constant unsuccessfulness of all attempts to rescue mankind from its fatal enslavement to the false blandishments of
luxury

luxury, to hope for any other than the most contemptuous reception of them. Some will, perhaps, deign to throw away some miserable witicisms upon them, who had better follow them. The honor, indeed, of being abused or ridiculed for them, can belong to me only on the foot of its being the usual treatment of whoever hazards the recommendation of beneficial but unpalatable truths; the light of which instead of being a protection, serves only for a direction to the strokes of those offended at their glare, and who rather than not declare themselves enemies to such truths, will be actually enemies to themselves. It is only then from the candid and humane that I dare bespeak a fair construction of my intentions and even the forgiveness of my errors.

As to making any profelites, though but speculative, and much less yet practical ones, I can have but little reason to hope
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it. The generality of mankind are too bigotted to their prejudices. As for the captives of false taste and habit; I pity them the more, and have the less right to blame them for having myself been much too long of that number. The worst I wish them, is, that, for their own sakes, they may not continue tempting sickness and dallying with their destruction, that they may consider, that, though never intirely too late, the earlier they break their chains, the less difficult it is to break them, and that in breaking them, not only the triumph from this victory over themselves is all their own, but the fruit of it too. Let them consider the little honor they do themselves in suffering a gluttonous sensuality to be their master; that, in that condition they are every moment growing worse, and may probably sooner or later, if not suddenly cut off by an acute disorder or an apoplexy, become a burthen to themselves and to the earth, on the face of which while they

they do remain, they will be spectacles of humiliation to human nature.

But should any one, by great miracle, be tempted to set about conquering the tenaciousness of inveterate habits, and in respect to his health, to venture on the experiment of a remodel of life by these institutes, it would be advisable for him not to precipitate any thing ; nor to undertake it, unless by gentle and due degrees, especially in those points where he is sensible his repugnance would be the greatest ; or in those in which Nature herself protests against too sudden a rupture with a confirmed habit. Besides, he will by taking sufficient weaning-time, render any innovation much the more tolerable, from the lessened disgust to him so natural to encounter in the beginning, when the difficulty is always the greatest. The contrary practice would ofteneft be like a vain attempt to drive a

wedge in by the thick end, that would, perhaps, easily enough enter at the feather-edge.

It will also be necessary that that opinion which may have engaged him to begin should be so unmovably fixed and strong, as not only to beget in him a resolute perseverance in the practice, but also to give to that practice the far from unessential aid of the force of his imagination, duly authorized by his own reason. For surely his own reason, if sincerely consulted, cannot but in the teeth of all the opposition of intemperance, represent to him that the advantages proposed to him by such a course are at least worth the trouble or pain of the experiment; that they are great enough, in short, to justify so innocent an one. At the worst, he needs not fear the having cause to repent any thing but the not having begun

begun earlier. Having then no cause to laugh at himself; as to the ridicule of others, I do not deign to mention it, but as a reason the more for confirming him in his resolution. Let him but examine the laughers, and it is odds, if he does not find them of that poor and common character, which joins to a weakness the greater one yet of defending it; people who are not quite inexcusable for judging of the value of life, by that of their own; their unregretted death being sure to make no very irreparable chasm in society, since there are always enow of their resemblers to supply the place of them, or rather since they can hardly be succeeded by any of less significance than themselves.

I am, however, but too sensible how difficult, how even impossible sometimes it is to command one's own opinion at all, much less

to fuch a point of fteadinefs as that here fuggested, efpecially where the inclination will, it is probable, be fo oppofed to the recommended opinion, and that opinion too fo totally deftitute as it ftands, of any authority.

As to the institutes themfelves, you will eafily obferve that they are far from incompatible with any variations or modifications that peculiarities of age, fex, or conftitution may require, while the general tenor or fpirit of the principles on which the rules are founded is not materially violated.

It may be fuperfluous here to precaution againft any diftruft that may arife from the flownefs and imperceptiblenefs of any alterations, under the prefcribed management ; fince it is plain that it is calculated to operate no other than a gradual one.

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Little by little; but most certainly, that fountain of health, the blood, will recover its original purity, the secretions their free course, the nerves their due tone, the muscles their consistency, and the taste its native relish for sweet simplicity.

In chronical cases the incredible folly is to expect instantaneous relief. It is the part of medical quixotism to attempt such redresses of wrongs, or of rank quackery, to promise such miracles or enchantments. An impatience for a cure, by engaging people to trust to the rash or delusive assurances of ignorant empirics, or designing practitioners of physic, murders more than war or pestilence. I make due, I make tender allowance for the natural insupportableness of pain, and the consequential desire of the quickest relief from it. But in the eye of your own reason, for it is to

that I constantly appeal as to the only authority you ought to respect, are eighteen months, or even two or three years, while you have cause to think, or rather while you feel yourself mending all the while, too much to reduce a disease which you have, perhaps, been ten, twenty, thirty or more years contracting; a disease, by an inveterate habit incorporated and twisted into the very vitals, and with which every fibre and every particle of the animal system is thoroughly impregnated? Can you rationally hope, all of a sudden, to get rid of such a settled domestic enemy, unless with life itself, by rash endeavours at a violent expulsion? Does not the slow but safer method of elimination, by a course of management counter-active to that which brought on your distemper, and by gentle degrees, seem more agreeable to the almost universal course of Nature, in operating or suffering no changes but with competent

petent time or leisure for the agency of proper means?

And what means can be more pregnant with relief and safety than a well adapted diet? In many, perhaps, in most cases, it will, alone, and without the help of other medicines, itself the greatest, effectuate a cure. Whoever has considered the actual state of physical practice, must, from his own observation, be sensible that the pretended auxiliaries of pharmacy too often treacherously beget a fatal confidence in them, to the exclusion of the more efficacious virtue of diet. And even where a proper diet, is not excluded but where medicines are collaterally given, they not unfrequently frustrate or lessen its benefits, by murderously interrupting Nature, by disturbing or precipitating her course, when the excellence of practice would be to leave her to her own efforts and struggles to
work

work herself clear. A disposition in her than which nothing is more universally acknowledged, in theory, nor less attended to in the practice.

Perhaps, when ever juster than the present principles of physic shall come to be established; there are numberless articles in the *materia medica*, of which the so pompously boasted qualities will be found just as groundless, chimerical, and, to say no worse, as impertinent as the attributes of virtues, by Schroder and the like dreamers, to diamonds, rubies, pearls and other gems, in a medicinal intention, nay, even to gold. What sums did not the opinion of Bezoar cost before its worthlessness was discovered? But the cost was surely the least consideration: what lives may not have been lost by trusting to such fooleries? Are they even to this day enough exploded?

Is

Is that advice of Galen's, so evidently founded as it is upon common-sense, enough respected, of considering less the energy or effects of medicines on the first outward or inward parts, to which they are applied, than such as they may or may not produce on those to which the benefit of them is intended ultimately to reach?

Austere substances, for example, are recommended against lax fibres; and fruit, rather acerb than over-ripe (which last is certainly not wholesome) towards longevity. But does this expectation of advantage rest on the nature of things? Is there not something imaginary in that expectation? Is not the inference rather immechanically drawn? Will any impression of that astringency from those substances, or from such fruit, remain to the blood, from whence only the general system of the fibres can receive it; remain, I say, after the operation

tion upon them of the stomach, to which the overcoming that very astringency will have only and perniciously cost its digestive powers so much the more trouble in vain? But even could that impression of astringency, by consent of parts, or secondary causes, reach the fibres in general, and not prove a mere transient constriction, which, at the going off, would leave the parts proportionably the worse, for the violent state it had produced in them; would not that astringency itself do more harm than good through the unfriendly corrugative harshness of that acid in which it consists, and which it is so admirable a virtue in the stomach to seek to reduce to the balmy mildness required by Nature for a healthy sanguification?

May not this reflection, if not wholly unjust, be, with very few restrictions, extended to various ingestions of aliments or medicines,

medicines, from which respectively, under the specious titles of attenuants, detergents, alexeterials, cephalics, cardiacs, &c. certain benefits are proposed to the blood, however acrid, overheating, coagulative, invincibly heterogeneous and unassimilable, nay even detrimentally adulterative they are in their nature to it? How often is the poor patient miserably tantalized, with the hopes of succours he will never receive from them; but proceeds deluded or destroyed in this manner by the discordance of words from things, of empty sounds from effects?

But even as to the articles in the greatest repute in the whole *Materia Medica*, Valcarengho, Bianchi, and many other physicians have exposed such abuses of them, common in practice, as would make it no unfair question whether the introduction of certain real or imagined specifics was not rather

a calamity than a service to mankind. Nothing being plainer than that, for once that they may be judiciously administered, they are incomparably oftener extended to cases in which they are insignificant, pernicious, and even fatal, and extended through some false or forced analogy ; and this not unfeldom out of compliance with some favorable local and temporary prejudice created by some cure, in which they possibly had no other share than what imagination was pleased to allow them, or some interest was concerned to promote, and spread the opinion of their having.

It is well known that Sydenham and Boerhaave, of the last of whom, it has been said, how truly I dare not decide, that he conformed to the current practice more than he approved it, had both of them but an indifferent opinion of the so much extolled Peruvian bark ; nor, perhaps, was
it

it without cause that they had that opinion. Probably they saw reason, in this respect, not to be carried away with that so common weakness, which is a fruitful source of human errors, that association of ideas from which very distinct objects are often confounded together, and pass for implying one another, though for nothing more than for some casual similarity or coincidence. Thus, might not a medicine originally and particularly given in a disorder, which hardly ever fails of curing of itself, and most frequently to better effect than when impertinently checked or interrupted, be the cause, of so currently associating with it an idea of cure, and of passing it for a specific? Thus is Nature too often robbed of that honor which men are so much more inclined to pay to any thing else that has no pretensions at all, than to her who has such great ones. Without, however, denying to the bark some merit,

it may be very fairly suspected of having had that merit over-rated and its application over-extended. And as to the pompous circumstantiated histories of its marvellous service, in many cases too tedious to enumerate here; they only prove, that when men once take it into their head to establish any thing for a cause, they have, even to the deception of themselves as well as of others, the rage of reducing all favorable effects to what they would have to be that cause, though, perhaps, it contributed nothing more than a very trifling aid, or oftener yet existed even an obstacle only surmounted by other collateral circumstances, and especially by the beneficent power of Nature.

If a fair catalogue was given of the persons murdered by the additional tortures of blisters to that of the distemper against which they were prescribed, it would, in
all

all probability, far out-number that of the lives saved, or much more probably, only imagined to have been saved by them.

How many medicines of the infallibility if which it would have been, during their vogue, a kind of medical heresy to doubt, have not been able to withstand that admirable property of time, to cancel the impression of a groundless opinion, while it for ever confirms the judgments founded in nature? Gascoyne's powder, Guaiacum, Crude mercury, Tar-water, and how many more of such once famous specifics and panaceys have had their reign! Castoreum itself, once in such esteem with the rich and the fair, has lost much of that its character of a cephalic, which, by no fair reasoning it could ever deserve. Not even the sanction of parliamentary wisdom could save Mrs. Stephens's medicine from the discount at which it stands at present.

Surely the folly of putting one's trust in the nonsensical promises of wonders from such remedies in preference of a proper diet, especially in chronical cases, bears some affinity to the folly of those bigots that attribute more saving merit to pilgrimages, nine day-devotions, and even to self-flagellations, and the like fooleries, than to that one thing needful the reformation of their lives by the lights of true religion, which it would be so much more a rational resolution in them to undertake.

Mean while, it is this just sense and sad experience of the precariousness and uncertainty of the most boasted drugs and pretended remedies, that has given to those most truly to be called physicians, that noble incredulity in them, which distinguishes them from the common run of practitioners by rote, and from empirics. Nor, as things go, are the empirics quite destitute of rational argument for the setting

ting up their own random administration of their quack-noftrums, against certain prescriptions, which though authenticated by regular practitioners, seem to be as much matter of chance, as the others, since, like those they bear on no foundation in the nature of things; having, like those, nothing more on their side, than inconclusive experience, and full as groundless opinion. Thus you may see in certain books of physic, the various diseases that afflict human kind, classed in ample form and order, under their respective titles, but followed by prescriptions, containing such a nonsensical farrago of articles, so wild, so absurd, so clashing, so impertinent to all intention of cure, as to be fit for nothing but to make a property of mankind, and to thin its ranks. Yet all those prescriptions are according to art, though not one of them according to nature. Mean while such frequent and dread-

ful mis-applications of medicines, in the course of regular practice, and so capital a concern as human life, may well appear the more execrable for that greater air of authority they carry with them, as those public judicial murders committed with all the form and solemn mummery of the law, very justly provoke more horror than private assassinations against it.

Already through the discernment of some of our British physicians, some of the remains of the sophistication of the arab practice; juleps *, those oftener

* *Julep*, from *Gal-ob*, Rhodostagma, or rose-water. *Sirup* (with strange perversion of the original meaning) from *Ser-ob*, wine, or head-water, which is not an unexpressive name for that liquor in Persia, and other parts of the East. Here it may be worth observing, that the Arabs, whose necessities for physic, grew with that luxury which is the usual consequence and revenge of conquest, borrowed most of their skill in that art from the Greeks whom they had conquered, and whose books they pillaged and defaced,

tener poisons than remedies, under the specious title of Alexipharmics ; and even sirups begin to dwindle out of use. The exaggeration at least, if not the nullity

faced, just as they had done their country. Thus their most celebrated physicians owed almost everything worth owning, to the remains of the Greek-school, which they had adulterated with their own barbarisms, while in some points Arabic names gave them the honor of an invention, that did not belong to them.

It is also worth observing, that Asclepiades is mentioned as the first person that ever gave wine in a medicinal intention. And is not our practice forced at last to adopt this very prescription, in lieu of those miserable juleps that once used to make such a figure in bills, and were themselves but vile adulterations of the simple rose-water given by the Arabs ? But lest the infinitely better succedaneum of pure rich wine should do too much good, behold it often very improperly dashed with the double poison of the acid of sugar, and the acrid of spices, by way of making it grateful to the palate, and giving it a heat friendly to the stomach !

of merit of many boasted medicines, begins to be discovered; and surely it is in the case of wanting physic, as in most other human concerns of some importance to know what you are not to trust to.

But as fast as the higher and more philosophical principles of true physic shall prevail over the vulgar prejudices in present practice, the whole of essential medicine will most likely shrink into a small compass. The dispensatory of nature will not be a very complicated one, and be only the better for not being so. Pharmacy will be beneficially simplified, while the imaginary virtues of such a multitude of articles as are only fit to bewilder the practitioner, will be exploded, or reduced to their just degree of significance.

As the rote of prescriptions now runs, the nausea, or aversion of most people for physic; or rather, for what is so improperly

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ly and falsely called physic, seems a wise instinct of nature, protesting against what is so often matter hostile to the human body; for the attack of which itself, rather than of the diseases that infest it, a just use of reason, will give room to think, that the three kingdoms, animal, vegetable, and mineral, have been industriously ransacked for offensive arms. Nature in short has often but too much reason to complain of medicines, that under the mask of auxiliaries, perfidiously join forces with her declared enemies. How often, while languishing under the consequences of a diet heterogeneous to her, is she over-loaded or destroyed; with matter, if possible, even more so, under the respectable name of physic? Thus one ill is only changed for a greater one, and sometimes both proceed together, so that in fact, she has all at once to encounter a bad diet, bad physic, and the disease itself. Is it a wonder that she is so often overpowered? And even when in
virtue

virtue of her salutary energy, she happens to get the better of her enemies, then it is that through that false and so common mistake of antecedence for cause, *post hoc, ergo propter hoc*, some vile pretended medicine usurps the honor of having cured where, at the most, its only merit was, that it could not kill.

Tronchin, from Geneva, a physician lately so much celebrated for success in his great practice at Paris, to which he had been originally introduced by his skill in inoculation, owed, incontestably, that his success to the simplicity of his method of treatment, consisting only of a few plain dietetic injunctions, preceded perhaps by some mild medicine, some gentle eccoprotic of rhubarb or manna, and that more out of form-sake, in compliance with the patient's imagination than that even that was essentially requisite. But what was the consequence? A very natural one.

Nature,

Nature, left to herself, with her constant philanthropy, did her usual good office; and the patient, even in very serious diseases, wondered at finding himself grown well, he could not imagine how, with having had so little or no physic crammed down his throat.

But when this same Tronchin was inadvertently drawn in, though but speculatively, to depart from this admirable simplicity of nature, he paid the forfeit of his complaisance to the fashion. For in a treatise of his, on a distemper that went by the name of the Cholic of Poitou, where he sinks into the pedantic jargon of his art, in which words are so currently given for things, form for substance, he makes no better a figure than that of one of your common doctors or rank-and-file regulars of the medical profession.

Mean

Mean while the dependence of mankind on those future succours from medicines, notwithstanding the frequency of their failure, betrays them into that fatal disregard for simplicity of diet, the effect of which would so probably be, that they would never need them. And when the case of needing them does come into existence, into what absurdities do not they fall !

Some imagine that there can be certain medicines that will so far counterballance the bad effects of those darling habits to which they owe their complaints, and which they have not resolution enough to renounce, as that they may, while they are taking those medicines, persevere in those habits with safety.

Others, not quite so senseless, will perhaps induce a temporary reformation of such habits collaterally to their taking medicines,

dicines, in the hopes that their recovery or clearance, will enable them to return to their old hog-troughs of gluttony or sensuality, to begin again on a fresh account, and to continue with impunity, at least for such a length of time, as in their estimate of things, will be a compensation for the return they bespeak of their disorders, and consequently of the necessity of repeating their recourse to physic; not considering how much their constitution is the worse, and the springs of life the more worn out, for every past disorder, so that no relapse can take place, but, but with incomparably a greater degree of danger, every time it does take place.

Many have the strange weakness of distrusting the plainer and more obvious methods of treatment, such as are the instinctive suggestions of nature, abstinence and quiet, only because they are plain and obvious: nor will any reasonings on the cause

of their disorders, satisfy them so much as those that are the most abstruse and unintelligible. These, in matter of health, do by truth, as is but too commonly done in most human doubts, go to founding some bottomless pit for her, where she is not, and pass her neglectingly by, on the surface, where she really is.

There is also, in point of phisic, a madness epidemical to the greatest number of mankind, who forgetting that that tender legislator Nature, inforces all her dictates of necessaries to health and preservation of the individual, by that so powerful recommendation of pleasure, or at least of agreeable sensations, which makes her authority so sweet, and our obedience a service to ourselves, have no opinion of the efficacy of any remedies that are not sovereignly repugnant to nature, loathsome to the taste, violent and torturous in their operation, or
even

even poisonous. And this opinion they have the most often, when there is not a single good reason to be assigned for it; nor any but that power to nauseate, to torture, or to poison, with which they unaccountably connect the idea of benefit or cure. A most absurd foolish cast of imagination this; which is not without some analogy to that of those wretchedly weak and gloomy minds, that have no notion of any religion for a saving one, that is not replete with threats of eternal damnation, represented as unavoidable, or even predestinated. In the first opinion, men only injure their own constitutions; in the other God himself, if such a Being could be conceived capable of being injured by so gross and ridiculous an absurdity as that of men making their maker after their own little dirty image.

But while such numerous objections present themselves against the present practice in general, of the curative part, among which the precariousness, the uncertainty, the uncontrollableness, the insufficiency of medicines, are points confessed and lamented by the most able physicians, and felt by the greatest part of mankind ; how happy is it for men, if men would but know their own happiness, that a well adapted dietetic course of life, offers them a rational dependence, not only on its prevention of diseases, by guarding and arming their constitutions against any morbid cause, but on its power to cure, or where that may be impossible to human means, greatly to alleviate such diseases as shall have happened to them, either from a neglected prevention, or from causes beyond the power of prevention ?

Without,

Without, however, pretending to say that all curable diseases can be cured by diet alone; I repeat here my firm belief that by much the greatest part of them may. And even the difference of diet required for various constitutions and distempers, or for both together, is much less than at the first sound of things may be imagined. In inflammatory cases the lessened quantity of animal meats, or even the abstinence from them, aqueous potions, rest, are the febrifuge indications of Nature. Otherwise, that elementary simplicity of food, connatural or nearly connatural to all mankind, out of which the purest and most balmy blood is generated, is not only the most eligible standard of diet in a preventive, but even, in most disorders, in a curative intention, or at least, may be made so with small and judicious variations. And this is the stile of aliment too, that is ever the most grateful,

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ful to the palate; till the palate shall have been vitiated into an objection of insipidity to all meats but high or savory ones. In the view of cure, it is that, not unseldom, that vulgarism of “kitchin-physic being the best,” is one of those oracles of Nature, that deserves so much more attention than ridicule, and of which a very valuable use might be made under the regulation of judgment.

In the present system of life how few are there who consider that the necessity of a frequent recurrence to aliments for the sustenance of life, makes any error either of choice or of quantity, where an error is so liable to grow insensibly into habit, a point of capital importance! * In diet then there can

* He is here allowed to dedicate a note to so deep a concern as that of victualling our marine especially. Is the economy of provisions for that class of life

can be no small errors. Nor can the preference of salutary aliments, and the abstinence

life so worthy of the most tender national attention on the most eligible foot for health that it might be? Is not the present plan of victualment, even at the best, and granting that the victuallers do their duty irreproachably, still pregnant with deleterious articles little better than a slow poison, and with any continuance a certain one? It has been said, with how much exactness I do not pretend to warrant, that not more than three years ago, there were, in one year about eight hundred seamen lost by the chance of war, and about twelve thousand by distempers. The books on the navy will, I presume, shew how far this account is or is not exaggerated. Now, making due allowance for collateral causes of mortality such as foul air, change of climate, and other incidents, still from the very nature of naval diet, it is impossible but that much the greater numbers should perish by the diet itself.

Would then the procuring more innocence to ship-provisions, or the redressing, as far as possible any point noxious to the health of seamen, in general, be
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nence from the noxious, be too scrupulously nor too resolutely observed.

Nothing, in truth, is more to be dreaded than the force of bad habits, into which men are so often betrayed by the impunity of what would be venial lapses, but for the danger there is in being by that impunity tempted to multiply them into a habit, when they become, if not unconquerable, at least, so hard to conquer that any bad
reason

an object unworthy of the highest attention? How usefully might such a point receive, preparatorily to more authoritative cognizance, its first digestion in a society the most wanted of all societies; a society that from numbers of motives warmly recommending such an institution might become a national blessing, nay, more, a blessing to mankind, a society, of which, the being a member would be infinitely a greater honor than that of being a member of any society now existing in the known world; in short a SOCIETY of HUMANITY?

reason will serve to prevent the attempting it.

Thus too many, when, through disorders brought upon themselves by such habits, Nature is once down, will not allow her the fair play that even from a generous enemy might be expected, the being suffered to get up again. No. When down, they continue keeping her under, by pursuing the blows by which she had fallen, till at length, she irretrievably loses all strength and power to rise. In vain, in her distresses, has she cried for quarter, in vain struggled, as she never but does struggle to save herself and him who will have so madly destroyed her, though to perish himself with her.

Error then in diet being of the most dangerous consequence to health and duration of life, an observation of the sort of aliment

aliment which has procured those blessings in any degree of distinction, must be an essential point. Consult the history of the longest livers, I mean of those who are quoted for having attained remarkable extremes of very old age, and you will always find that their fare was of the least compound or rather of the plainest kind. But this is not all. You will find that, generally speaking, health and long life proceeded constantly together, while the possessors of them, without either taking or needing physic, retained to the last their senses and vital functions, so far as compatible with that gradual and unperceptible decay ordained by Nature, and which is at least unimbittered by pain; a life, without disease, and, at length, a placid death.

If a diet adapted to valetudinarians, such, for example, as Augustus Cesar and
Cornaro,

Cornaro, could so far protract their lives to a competent length; what advantage might not naturally healthy constitutions expect, not, indeed, from quite the same diet as theirs, for that would be an error of indistinction; but from a diet, in general, purged of all the articles that have a tendency to disorder the human machine, or from in short, a preventive course, founded on the best dietetic and gymnastic institutions?

It was doubtless on these two cardinal hinges of health, that the great founder of the Asclepiadic school; rested his defiance of diseases and of that premature death they induce. Nor in this defiance needs there in the least be imagined any quack-gasconade. It was nothing but, in a fair appeal to his own personal example, giving to the rest of mankind a just encouragement

ment to presume the like exemption, in right of their observance of those rules of temperance which he taught, and to which he himself lived up.

“ But who would live physically ? ” —
To this, it may well be answered ; who would not, that is not to be childishly bugbeared by the mere sound of a word, and dares think, for himself, that living physically, most certainly does not mean taking physic, but to live so as to be in the least danger of needing to take physic, to live, in short, according to Nature, which, at bottom, may be full as well as living at enmity with her ; as living according to intemperance her deadly foe ? And surely the pleasures of elegant simplicity need not strike countenance to those of the most refined luxury. Sensations more exquisite, a mind more alert, more sprightliness, a body more disposed for action,

tion, and more delighting in it, more sprightliness, a clearer command of the imagination to produce or augment pleasure, powers greater and more lasting, and all these the undoubted consequences of temperance might almost tempt one to say, that not to live phisically is the misery.

It should be observed here, that the doctrine of Asclepiades, does not in the least implead or stand in any opposition to that of the great and justly celebrated Hippocrates. Two salutary objects may very well co exist without clashing, and these two great men seem rather to lend a light to one another. If Hippocrates in his curative treatment of diseases, principally shined in the character of restorer of health, the Bithinian philosopher eminently deserved the superadded one of its conservator. Nor in a just estimate of things, needs the preservation of a good yield pre-

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cedency

cedency to the remedy of an evil : neither needs the knowledge necessary for the one service, in the least exclude the knowledge necessary for the other. They rather imply one another, and the union of both, forms the complete merit, in virtue of which, the medical art stands upon both its legs. But, alas ! as things are in their present state, the curative part is extremely lame ; and we have nothing of the preventive *, but in lieu of it, that silem the fittest
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* Inoculation being only a preventive of greater danger in the case of a particular disease, forms no exception here, where disease in general is meant. Yet, even the instance of that preventive, how favorable to the doctrine of preventives ! Was merit to be estimated rather by the nature of things, than by vulgar opinion, the British lady who first introduced that practice in this nation, by which, in all human probability, so many thousands of lives have been,
and

on earth, not only to make life miserable in every sense, as well as to shorten it ; but to injure population itself, by lessening the prolific powers of both sexes, and producing a puny sickly issue.

In the mean while, to none more than to the phisicians themselves, is the present system injurious. They are no more than the rest of mankind, exempt from being the victims of its malignancy. But then their medical character suffers moreover, and frequently suffers unjustly. Impossibilities are expected from them. They are often called, at a moment's warning to attend persons, of whose constitutions they have

and will be saved, certainly deserved, and perhaps in a more grateful age than this, would have had a statue preferably to any of the illustrious destroyers of mankind.

not the least knowledge, but a general presumptive one of their disorder, being of that complicated kind which the present manner of living must necessarily create, and must perplex none so much as the most able practitioner, who must be the more sensible of the difficulty of dealing with any disease in bodies so ill prepared. Too honest, too great, in short, as such an one must be to promise immediateness of cure; the mad and foolish hope of such an improbability, sends so often the impatient sick to empirics and boasting impostors, to whom promises cost nothing, but the health and lives of those who trust them. How many too will not so much as hear of any relief that is not compatible with their old course of living; or does not, at least, promise them a return to those very poisons by which they contracted their disorders, and

and in which their great souls place all the worth and joy of life?

On better principles, the physicians of the Asclepiadic school, or rather the physicians according to nature, with a spirit worthy of a profession so friendly to mankind, as the medical undoubtedly is in its original intention, maintained the double character of preservers and restorers of health. They proved themselves above the inhuman meanness of the fear of being rendered less necessary by the preservative system, in themselves being the great instruments of its establishment. Nor probably did even their private interest suffer by it, as, in truth, it did not deserve to suffer by it. Their study of nature, and their assiduous observation of the march and approaches of her enemies, must have qualified them for being counsellors or comptrollers of health,

while their candor and humanity must have invited the confidence of all wise enough to consult, in time, the security to themselves of that treasure, of which it is so extremely foolish and common, not to consider the value till it is lost.

Thus at the same time that they held the place of useful guardians of private constitutions, they had also, in the admirable spirit of their doctrine, the honor of being implicitly the conservators of the public health. Upon this so intrinsically noble and rational a footing did they continue at the head of medical practice, till luxury rolling in like a torrent, had irresistibly carried all before it, and involving all in one general ruin, swept away at length, common-sense, honor, patriotism, liberty, true taste, temperance, genuine physic and health, after which it would be
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superfluous to add happiness, public and private.

It cannot then be a very inhuman wish, though, as the times are, it may be a very foolish hope, to see men effectually recalled to truer objects ; and among others, to the preservation of their own health, inseparably, as that implies the increase and prolongation of their pleasure. And of this capital point, every man, whom it shall please, is, in some measure, the master. Every one, capable of reason, with a little attention to the ascertainment of any peculiarity of his constitution, either on his own observation, or assisted by that of a judicious physician, may establish what small variations may be requisite from those rules of temperance, which are of themselves sufficient for the generality of mankind.

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As wild, then, as ridiculously mad as it might be in any human creature, so constituted as he is, to fancy he could by any means become the adept of immortality in this world ; so just, so rational may his promise to himself be of extending his own life a considerable time beyond what he has any reason to expect in the present general system, so senseless and so murderous. Ought such an addition then, which is so much in his own power, not to be resolutely in his inclination ? Five, ten, fifteen, twenty, or more years, according to his original stamina, or the use he may have made of his constitution shall warrant him, and those years blessed with health, or at least where there is some native defect, or some invincible distemper has been precontracted, those years attended with a notable alleviation of pain ; such an addition, I say, ofteneft at the most important

tant season of one's life, forms an object surely not unworthy his attention, or rather constitutes one of his sweetest duties, that of preventing nature's being frustrated of so precious a gift as length of life endeared by health, or at least to be made tolerable, where absolute health is no longer reasonably to be hoped. Would any man, in his senses, renounce his share in such advantages only for the sake of laying, with less pleasure, a sure foundation for more pain, for diseases, and death? Or can any one without a shameless disregard for truth, or unless to the dishonor of his own taste, deny that very system, the fittest to preserve health, and prolong life, to be also the system pregnant with pleasures, even sensual pleasures, infinitely superior to what are to be found in those gratifications and excesses that notoriously disease and shorten life? With respect
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for example to diet, does not the taste, before its *papillæ* shall have been so overloaded, furred, or worn down by the pungency of salts, or high seasoning, as, at length, to need their pernicious spurs for a foundered stomach, prefer that relish so sweet in its simplicity, so inimitable by art, of plain meats, fruits or vegetables, to all the infernal compounds of the French cookery, such as rotten ragoos, or soups like glue, and scarce better tasted? Most certainly there is not a want ordained by nature, that, besides its evident subserviency to the preservation of the individual; that, besides the reasonable satisfaction of that want, having the sanction of double-innocence to mind and body, does not moreover afford a pleasure truly preferable to what can be found in any abuse to the hurt of both from passions or intemperance. In short, pleasure is the great bounty of Nature, and Reason her dispenser of it.

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A few, very few instances there may possibly be produced of some votaries to luxury, attaining to what may be called an advanced age ; but none of them to so great an one as that of which there stand examples on the side of frugality and simplicity of diet. Neither are those instances in any number to form any encouraging exception to the general rule in favour of the temperate side. Nay ! were the history circumstantially given of what some of them suffered before their death, in torturous pains, in loathsome infirmities, in palsied nerves, in extreme caducity, in the failure to them of their judgment and mental faculties ; or if, as to others who happily escaped all these by sudden death, or the stroke of an apoplexy, the presumptive probability of a life longer for them, by some years, under another course of management, was to be scanned by the rules of reason ; even those instances might not
perhaps

perhaps be included among the weakest arguments in behalf of temperance.

But if there are, who, on the credit of a few idle, unexamined or unattested stories, can hold it to be a moot point, or mere matter of declamatory argument, which of the two, temperance or luxury afford the justest hopes of health and longevity, it is a doubt of which one would hardly envy them the wisdom, or even entertain any great hope to reason them out of it. Montesquieu very justly observes, that when it is required of you to enter on the proof of any thing extremely plain, you are sure not to convince. The solution of this paradox, he has not, indeed, added, perhaps, for its being so obvious. For who does not know that on such occasions, the will is incomparably oftener in fault than the understanding; which is belied to cover the shame of the will? So that the understanding

understanding cannot be convinced only because it is so already ; just as a man in health cannot be cured of a sickness which he has not. Nor is it at all impossible for the understanding to make itself believe that it is not convinced, as a man by dint of feigning himself sick, may come at last to imagine himself not well. A man's prevaricating or not being sincere with himself is no rarity. But where the blindness to a self-evident truth, is actually real and unaffected ; owing, as that must be, to downright weakness of intellects, over-born by strong passions, or strong prejudices, that poor wretched vanity so congenial to such a head, will hardly ever suffer the owner to have the honor of confessing an error, though it were but to himself.

On the other hand, the rational or the sensible, even while they are under the dominion of a passion, to which their want of
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resolution, or the chains of habit, too strong to break, continue them inflaved, or will not suffer them to shake off the yoke, are not, however, so weak or so unjust, as, in theory, at least, not to acquiesce in the preference due to that side they are so unhappily for themselves under a force not to chuse for the government of their practical life.

Yet are these characters, strictly speaking, less, perhaps, to be pitied than those trivial ones with which society swarms; characters you meet with at every turn and every where, in high as in low life, on the throne as well as in the cottage, and in courts as commonly to the full as behind a counter. These are they that in the innocence of their perfect incapacity of judging for themselves, neither dare think nor live originally, but must take up their
system

system of life as of opinion, in general, upon trust and ready made for them, from others, and often those others too, in like manner dependent upon others, and so on in link of chain, ending, most probably at some fool or knave. To such the being in the wrong is hardly a reproach, as their being in the right is no merit; their sense of things, being entirely matter of chance, governed by partial circumstances, and especially, by what their circle of connections happens to be, sensible or foolish, virtuous or vicious. What they are, they are passively and in conformity to those with whom their minds are in keeping, and through whom they may be said to live, move, and have their civil being. These are they that on being candidly desired, in any judgment, to make use of their own reason, think it very cunning to suspect design, or, as to any opinion of conse-

quence, are so far from taking it kindly to be left to themselves, that they are rather frightened like children left alone in the dark, or; like them feel round them for their go-cart or leading strings. And indeed, their childhood never ceases: their understanding never can stand alone; and the growth of it is forever stunted. But what is the most to be pitied in these little subaltern characters is their silly rage of defending an unexamined opinion as if it was actually their own property: And this they do still innocently in the perfect ignorance of how they came by it, whether begged, borrowed or stolen. They take prejudice to be judgment. Among these, those truths especially which are the most serviceable to themselves, if they should happen to thwart any of their infused notions of things, or their second-hand ideas are sure to make enemies and no converts.

But

But to do these people justice, understandings even much superior to theirs are but too often seen not contagion-proof against the epidemical follies of the times. The impetuous whirl of nonsense sucks them irresistibly in along with the lighter trifles. In religion, in politics, in every matter of human concern, men are commonly more determined by the custom, practice, and opinions round them than by the nature of things. In points of small importance such a conformity is even preferable to a cinic captiousness, or to a singularity liable to the suspicion of affectation. But where the arbitrary sway of fashion extends to any thing so serious, for example, as health, (not to touch here on other points foreign to my subject) can a man of sense make too great haste out of a silly fashion-riden mob? He will be ridi-

culed or abused for it. So much the better. He will not only with more justice to himself, but with more humanity, give it his pity rather than the countenance of his example. Otherwise, when his own feelings shall, in the hours of pain and sickness, require at his hands, his health, lost by the taking of daily poison, or destroyed by the current system of life, it will be but a wretched, unreceivable excuse he will have to make to himself, that he complied with the common practice. Has such an one any right to laugh at the poor Hottentot who when attacked, on the guts and garbage, which compose at once the ornaments of his legs and provision for his belly, pleads, exactly in the same spirit, and with, perhaps, as much reason to the full, in the nature of things, “the custom of his country?” Can any customs be worse, in many points, than ours? As things stand.

stand at present, to go no farther, what with the two arts of cookery and of physick, a man has hardly a chance for his life. In short, diseases and premature death are so demonstrably the consequence of the present system in general, that not to incur them would be, indeed, the miracle. Yet is not Nature impleadable for them : they are intirely out of the course she has appointed. No law, for example, is more plainly promulgated, than that of our letting the stomach take the lead of our palate, and not our palate of our stomach, on pain, to the contrary not only of the worst of evils to our health, but what one would think should merit some consideration, on pain of a diminution of true pleasure, even in the very act of aiming, in falsity of taste, at a greater one.

I come

I come now to those who seek to cover that weakness of theirs in yielding, against their better sense of things, to the torrent of seduction into luxury, and especially in not resisting a pitiful sensuality of the palate, by affecting to despise old age, as something not worth the sacrifices exacted from them to the attainment of it. But, in the first place, what are the sacrifices required of them? None but what themselves must, on the least reflection, allow to be no sacrifices at all, since it is not fair to call that a sacrifice of pleasure, which is sure to produce a much greater and more lasting one than what shall have been relinquished for it. Then, as to what is said of the contempt being affected; is it natural to believe them in earnest in their profession of it? It looks more like one of those absurd airs, those pitiful resources to which human vanity is so often driven for shelter. But if they
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are in earnest, they grossly deceive themselves, nor perceive that at the bottom of their false bravade, lurks a kind of incredibly foolish and secret hope that that may possibly not happen to themselves, of the happening of which to others, with the same cause for its happening, they would lay the odds of millions to one.

So unconfidential, so much more weak than wicked is commonly man ! So cruelly do his present feelings tyrannize over him, governing him by dividing him against himself, by arming his own understanding against his understanding, and almost always giving the victory to the worst side ; that untriumphable victory of a man over his reason to his own perdition ; a victory which the passions themselves that carry it should regret ; since nothing but the most gross vulgar error can make them take reason to be their adversary. The same

Nature

Nature that gave man his passions, not one of which but answers very valuable ends, gave him also for the promotion of those ends, and the avoidance of pernicious excesses, reason ; not surely as an enemy to any of the passions, but in quality of moderator of them all, the truest and best friend to them all.

But to return to those who in a present unfeelingness of future consequences, affect to defy diseases and death, or at least to hold them cheap in comparison of the sublime joys of actual intemperance, let us liquidate the truth of these pretensions by the test of general experience. Whenever that fatal period which their so wisely and, above all, so tastefully preferred system will have hastened, comes to stare them inevitably in the face, it is not, I fancy, commonly found that these are they who are the most willing to embrace it, who with the least reluctance quit their hold of life, or
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who the least regret that treasure they will, in all the folly of improvidence, have riotously lavished away. Then it is that they feel it's value and feel it too late. Then it is that they hug the little that is left them of departing life, as even a spend-thrift will do his last shilling, at the necessity of letting it go, though he may have before squandered away the largest sums without measure, or attention. What would they now not give for those years of which their invincible intemperance will have defrauded them; while with the shame of having drawn less help from their reason than brutes from their instinct, they will after having lived the bubbles of false pleasure, die its victims, violently cut off from their richest inheritance of Nature, health and length of days; their vital taper having been rather flared away or extinguished than fairly burnt out?

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On the other hand, that sort of old age which is, generally speaking, the consequence and reward of temperance, is a blessing that the good deserve, and the wise may desire for very valuable purposes, and upon motives very different from timid or from selfish ones. The beauty of it is that the vital flame burns clear to the last. And sure there is nothing that has more injustice done it by common opinion than this season of life for want of just distinctions being made between the healthy and the valetudinarians of it. Moroseness passes currently for a characteristic by Nature essentially appropriate to old age. This is, however, so false, so very false, that in those in whom ill-nature is not a constitutional vice, acrimony or fretfulness is, generally speaking, the effect and symptom of diseases, and is itself a great one, nothing hardly contributing more to the shortening human-life; whereas sweetness of temper and cheerfulness of mind
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are indispensably necessary to the prolongation of it. The real truth is, that old age is far from affording so bleak and so cheerless a prospect as it is vulgarly painted. Much of that accusation of it, for insensibility, is false, or only true, with respect to those whose decay of the mental faculties sympathizing with the corporeal organs, is not in the course of Nature, but produced by some accident, or much the oftenest, by a misuse of the constitution, whence such frequent spectacles occur of a miserable, effete, infirm, loathsome old age: spectacles that shock humanity, and what is worse, shock it without existing salutary warnings to it. But in the case of a natural course of decay of the body, in which the unperishable nature of the mind rather displays itself, than not, there are no transitions that are violent; they are even imperceptible. And if, as age advances, it

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brings with it an indifference for many things that used before more strongly to affect, it is not so much that the common sensory or mirror of the human mind receives duller or fainter impressions of images, as that it receives juster ones from its being itself grown more true and less warped by the fire of the passions, and fewer ones from its power of rejecting objects it is now grown too difficult or too nice to admit. The kind of play-things that pleased the child, have not a right to please the adult; nor the play-things of the adult, those in years. Exhausted novelty, the exercise of that spirit of observation, without which the minority of the understanding never ceases; a discovery, by experience, of the vanity and worthlessness of many things once seen with other eyes or in other lights, a discovery which is itself
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no despicable pleasure, (happy ! when not too dearly purchased,) make it that the aged who reject what they had in their youth being known to admire, and what the young wonder they can ever cease admiring, seem the less capable of feeling, while, in fact, it is not so much that their senses are impaired, as that their judgment is improved. Their perception in some respects, is so far from being dulled or accusable of stupidity and confusion, that the very contrary is true, being now more clear and less clouded by the fumes of the grosser passions reduced to order by the daily prevailing power of reason. Now it is, that surely by not an unwise, or rather by a tender disposition of nature, the abated fierceness of an instinctive appetite, her gift towards her favorite end, the procreation of issue, gives place to that parental care of it, which can hardly be said to be

without its pleasures. As to the merely sensual delights, the unaptitude for them having gradually come on, hinders the privation of them from causing pain or regret. Want of power, is want of desire. And this is a loss to which the mind is soon so familiarized, as to consider it in so just a light, as not even to reckon it a loss. A few ridiculous exceptions, where inclination survives ability, rather prove the folly of not giving up such pretensions in time, than any unhappiness in the being obliged to give them up. It is then that a not unvoluptuous calm succeeds to the storms of certain passions. With health, there are pleasures for all ages. The human heart is itself an inexhaustible mine of them. Can he, in whose power benevolence is, and in whose power is it not that deserves to live, can he complain of the want of agreeable sensations? Or if he happily

pily has it in his power to exercise that benevolence, ought he to complain of wanting even the most exquisitely delicious ones? Most assuredly, there needs be no waste-time in life. Can ever the love of God, of universal society, of country, of family, of friends, be supposed of so cold a nature, as, with reason, not to be capable of warming the breast of man in any age, or of so little extensiveness as not to fill the heart, or, in short, not so much their own reward, as not to be worth living for? Add to all this, the exalted prerogative of cultivation and progressive improvement, of which the human mind is with such infinite pleasure susceptible to the last moments of a healthy life, so as thereby to be enabled, even in them, to present the intellectual sphere more enlarged, though with a milder light, like that of the solar orb just-just a-setting.

But whatever may be the comparative value of old age, it is not for me to enter on a fuller discussion of it here. Suffice it for me to say, that the attainment of that age did not appear to me a point that, rationally speaking, deserved to be of such indifference to mankind, as to require any apology for the intention in offering an opinion imagined to be conducive thereto. It is then solely on that good intention, that to the candid public, I dare found the apology intended by this appendix; and which, considering the need of it, could not be too long an one, for that insufficiency of mine, of which never having once lost sight myself, I neither deserve nor wish that any one else should.

But while I considered that, besides the perfect liberty every one surely is at to reject or treat the institutes above laid down, with

with all the scorn and contempt he pleases, it was not in nature for the tenor of them to hurt the human health, that even all the errors supposable in them, and I readily grant in this capital concern, there can be no small ones, still bear no proportion to those staring ones in the present mad, or rather foolish career of perdition for both health and life; while I considered, I say, that the circumstance of but one single human creature, even though he were an enemy, benefiting by the trial of them, only so much as myself on experience have done, would largely over-pay me for my trouble, or even for the ridicule of me, I did not think myself free to refuse to myself the publication of them: especially in my firm conviction, that whoever, from a practical observance of them, does not expect things out of all reason, a sudden operation like that of a charm, or miracles,

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in short, will be sure not to be disappointed.

It would indeed be impudence in me to say, that I may be deceived, as if the possibility of that could be a doubt ; but it is nothing but religiously truth for me to repeat here, that I sincerely believe I am not deceived, in my opinion of the method, I have ventured to recommend, founded as it is, so much more on the study of nature, than on that of opinion. I sincerely then believe, that, with infinitely superior pleasure on its side, it will help to spin out the thread of life, if not to the utmost extent assigned it by its original stamina, at least to the length of several years beyond the time to be expected from the present course of mismanagement of health. I am persuaded too, that it will in a great measure restore a constitution not irretrievably desperate:

perate : and where that is the case, at least bring mitigation of pain and prolong life, where it is no longer in nature for any thing to work an absolute cure.

It has, demonstrably by reason, and without quackery, so much of universal profitableness in it to health, as with small variations, to be adaptable to both sexes, and to all constitutions, ages, and climates. It will undoubtedly render the body less obnoxious to disagreeable sensations or ill consequences from either excess of cold or heat. As indeed it will fortify it in general against the dangers and mischief of any morbid cause whatever ; it will consequently rid you of any just fears ; for example, of the gout, rheumatism, stone ; of hemiplegias, palseys, or the dreadful stroke of an apoplexy, which

which at any age, even in the most advanced one, is at best but a violent and sudden death, and implies a constitution of the stamina, designed for longer life : a death, which if there are any that can admire, let them consider whether at any time of life, the being shot through the head, or strangled, is an eligible way of going out of it ; to say nothing of the unpreparedness for the accident, or the criticalness of the season at which it may befall one. In a preventive light, then this system of economy of health here presented, will very presumably keep you free from the tortures of diseases, or spare you the languors of a sick bed ; thus, enabling you, since life is doubtless for very wise reasons, constitutionally finite, to live while living is good ; to live as one
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may say, all the days of your life, until the arrival in fulness of time of that blessed euthanasia of old age, which to the eternal praise of the Creator of man, is beyond all doubt, the originally intended and so desirable a period of the human existence in this world, when death is ultimately a necessity and no pain, the benefit and not the injury of Nature.

F I N I S.

